لا إله إلا الله محمد رسول الله

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THE REVIEW OF RELIGIONS

October 1964

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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CONTENTS

		Pages
1.	Islam and the Challenge of the Age *Dr. Naseem London.*	... 349
2.	An Important Day in the History of the Ahmadiyya Movement *Masood Ahmad Khan Dehlavi*	... 372
3.	The New English Translation of the Holy Quran *Salah-ud-Din Pir*	... 377

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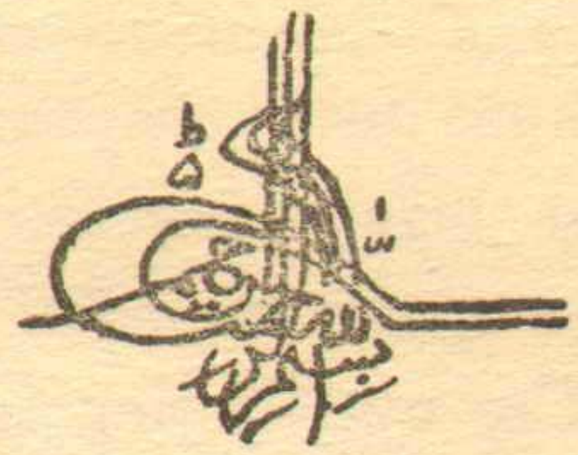

نحمدہ ونصلی علی رسولہ الکریم

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Islam and the Challenge of the age

Dr. Naseem London

During the thirteen hundred years or more of its existence, Islam has had to face serious and, at times deadly challenges when its very existence was at stake. But the challenge of the modern age is the greatest of all. This is both internal and external, as we are living in one of the greatest revolutionary ages ? Never before in all its history has mankind confronted such alternatives of triumph and disaster. The world, at large, is facing the hardest problem of re-adjustment. Never before has the impact of new ideas been so insistent, never before has the pressure of new conditions been so intense. Under this impact the old social order is tottering. The very foundation of the society has been shaken with all the social controls without their re-placement by new ones. The social fabric is thus in a danger of collapsing through sheer overstrain, irrespective of the theoratical excellence of the setting changes. In an eloquent passage Mr. Stoddard has thus described the present dramatic changes. He says:

"We apparently stand at one of those momentous crises in human history when mankind moves into a new age. Such crucial periods are of supreme importance, because their outcome may determine man's course for many generations—perhaps for centuries. Change spells struggle. This is certainly true of today. The outstanding feature of modern life is the vast flood of new knowledge and power which is sweeping in upon the established traditions of the past, venerated beliefs, cherished customs, settled details of every day life portentiously alter before our startled eyes. Across of our modern world strange winds are blowing. Perplexed by new problems and aware of coming trials we confront a formidable future."

It appears that the highly technically and educationally advanced society of the West, is finding it difficult to find a satisfactory solution of the baffling problems which it is facing as a result of the stupendous advance in human knowledge in every direction. It would not have been so frightening if the "old order had been changing yielding place to new" 'if it were not the disquieting fact that with the opening of new, vistas of human thought the change is so rapid that it is carrying away everything before it like a torrent of lava and breaking through all controls which had been established through the long process of gradual changes, without giving any time for readjustment. All those old ideas of morality and inhibitions are being challenged, and some responsible persons in charge of education appear to see no harm in boys and girls having sex relations even before they able are to fully understand its implications.

We read the strange news published in some of the English papers that the Swedish Government has received a petition from the King's Physician and 140 other leading doctors urging it to take legal and social measures against "increasing sexual license". The signatories include professors and lecturers from every medical school in Sweden, a score of town and country medical officers and four specialists from the Caroline institute in Stockholm. This is the institute which awards the Nobel Prize for

medicine annually. The petition follows the warning last month by the Board of Health. It says that Sweden has the highest incidence of venereal disease in Europe. Chaotic relations between the sexes menace the health of the nation." Sweden is considered to be one of the most advanced welfare states which has weeded out poverty and provided social amenities and even luxuries to its inhabitants.

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The affluent society in the West has been worst hit by lopsided advancement. With ample opportunities for the full material development of individual personalites, a great emphasis has been laid on the so called 'individual freedom' without due regard to the fact that in this age there is hardly room for 'absolute freedom' as it is bound to clash with the rights of others. When beset with so many difficulties, they will not be solved by talking about the obvious ills or still by condemning them. The only remedy lies in our recognition of the basic fact that our new scientific world requires a correspondingly new outlook.

Confronted as we Muslims are with this great challenge of the age, let us see if there is anything in the teachings of the Holy Prophet of Islam or the Holy Quran which will help us to find a solution.

The first point to remember is that according to our belief God is the creator of the Universe with a purpose and there are two sets of laws working side by side, which are known as material and spiritual laws. It should be borne in mind that as the source of these two sets of laws is the same, there cannot be any conflict between their operations.

About the creation of this universe with a purpose, it is laid down in the Holy Quran:

> "We created not the heaven and the earth and all that is between the two in play. If We had wished to find a pastime We surely could have found it in what is with Us, if at all We were to do such a thing." (21 : 17-18)

> "All God's attributes operate in accordance with the requirements of wisdom." (15 : 86,39 : 6, 46 : 4)

> "There is harmony in all that has been created by God. Everything is adjusted and co-ordinated

so as completely to fulfil the purpose for which it was created." (67 : 2 - 5)

As a matter of fact, the whole purpose of the creation of the universe is to help human beings to achieve the object for which they have been created.

It is also laid down in the Holy Quran that :

The universe and the laws that govern it constantly work out under Divine direction the consequences, beneficient or otherwise of man's use of God's bounties. (14 : 8, 16 : 5)

The purpose of man's creation is that he should receive the impress of God's attributes and should become a manifestation of them within the limits of his capacities. (51 : 57)

The Holy Prophet of Islam has explained this by saying,

"Equip yourselves with the attributes of God."

It is further laid down :

"Allah it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His Bouuty and that you may draw benefit therefrom. He has subjected to you whatsoever is in the earth; all of it is from Him. In that surely are signs for a people who reflect. (45 : 13-14)

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Again it is laid down :

"Allah is He Who created the heavens and the earth and caused water to come down from the clouds and brought forth therewith fruit for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers too has He subjected to you. He has also subjected to you the sun and the moon, both pursuing their courses constantly. He has subjected to you the night as well as the day. He gave you all that you wanted of Him. If you try to count the favours

of Allah, you will not be able to number them. Verily man is apt to misuse the bounties of God."

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In this and other passages of the Holy Quran God has again and again drawn the attention to the fact that He has created the universe and all that is in it for the service of man and in that is a sign for a people who take heed.

Sir Muhammad Zafrullah Khan has very aptly put the whole matter in a nutshell :

> "The assurance that the whole universe is subjected to man's service and the certainty that everything in it is governed by laws, the knowledge of which can be progressively acquired by man, throws wide open to man all avenues of knowledge, which he is not only encouraged, but is repeatedly urged and exhorted, to explore unceasingly. The only limitation is imposed by another of God's laws that so long as man continues to make beneficient use of God's bounties, God will continue to multiply them unto man without limit, but, on the other hand, if he misuses or abuses them, he will be called to account in respect of them, and these very bounties may become the instruments of his ruin and destruction. (14 : 8)"[2]

We see the result of the working of the aforesaid law of God, if we study the history of Islam. In the beginning Muslims were fired with true religious zeal, and acting on the injunctions to discover the laws of nature made wonderful discoveries and attained striking successes in scientific and literary fields.

What stress the Holy Prophet of Islam has laid on acquiring knowledge can be realised from a few out of his many sayings on this subject. He says, "Acquire knowledge, because he who acquires knowledge in the way of the Lord performs an act of piety ; who speaks of it, praises the Lord ; who seeks it, adores

God; who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden from what is not; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness; it sustains us in misery; it is our ornament in the company of friends; it serves an armour against our enemies. With knowledge, the servant of God rises to the heights of goodness and to a noble position, associates with sovereigns in this world, and attains to perfection of happiness in the next." He would often say, "The ink of the scholar is more holy than the blood of the martyr,"; and repeatedly impress on his disciples the necessity of seeking knowledge "even unto China". He who leaves his home in search of knowledge, walks in the path of God. He who travels in search of knowledge, to him God shows the way to paradise."

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With these teachings and exhortions of the Holy Prophet, it is no wonder that the literary and scientific activity of the Muslims commenced in earnest when they settled in towns in the second century of the Muslim era. Under the inspiring influence of the Holy Prophet of Islam, who gave them a code and a nationality, and assisted by their kings the Saracens caught up the lessons of the wisdom from the East and the West; combined with the teachings of the Prophet, became scholars from soldiers. "The Arabs", says Hunboldt, "were admirably situated to act as the part of the mediators, and to influence the nations from the Euphrates to the Guadalquiver and Mid-Africa. Their unexampled intellectual activity marks a distinct epoch in the history of the world". Under the Ommayyades we see the Muslims passing through a period of probation, preparing themselves for the great task they were called upon to undertake. Under the Abbasides we find them the repositories of the knowledge of the world. Thus schools and academies were established everywhere. Free public libraries were opened; the great philosophers of the ancient times were studied side by side with the Holy Quran. Galen, Dioscorides, Themistius, Aristotle, Plato, Euclid, Ptolemy and Appollonius

received their due meed of appreciation. The sovereings themselves assisted at literary meetings and philosophical discoveries.

Every city in the empire sought to outrival the others in the cultivation of arts and sciences. Travelling in search of knowledge was, according to the precept of the Prophet, a pious duty. From every part of the world students and scholars flocked to Cardova, to Baghdad, and to Cairo to attend the lectures of the Saracenic scholars. Even Christians from Europe attended Muslim colleges. Men who became in after life the heads of the Christian Church, like Gerbert afterwards Pope Sylvester II acquired their scholarship from Islamic teachings. It would take volumes to enumerate the vast number of scientific and learned men who flourished at this period, all of whom have, in some way or the other, left the mark on the history of progress.

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Mashallah and Ahmad ibn Muhammad al-Nehavendi, the most ancient of the Arab astronomers, lived in the reign of Mansur. The former wrote several valuable treatises on the astrolabe and the armillary sphere, and the nature and movements of celestial bodies—works which still evoke admiration of scientists.

Ahmad al Nehavendi wrote from his own observations an astronomical table, al-Mustamal, which formed a decided advance upon the notions of both the Greeks and the Hindus. Under Mamun, the Almagest of Ptolemy was re-translated, and the verified Tables prepared by famous astronomers like Send ibn Ali, Yahya ibn Abi-Mansur, and Khalid ibn Abdul Malik.

Mohammad ibn Musa al-Khwarizmi made a new translation, under the orders of Mamun, of the Siddhanta, the Indian Tables, with notes and observations. Al-Kindi wrote two hundred works on various subjects—arithmetic, geometry, philosophy, meteorology, optics and medicine. Mohammad, Ahmad, and Hasan, sons of Musa ibn Shakir ascertained with great accuracy, the obliquity of the ecliptic, and marked for the first time the variations in the lunar altitudes. They calculated the size of the earth from the measurement of a degree on the shore of the Red Sea at a time when Christian Europe was asserting the flatness of the globe. Abu'l Hasan invented the telescope.

Al-Batani was a great astrnomer, whose Astronomical Tables, translated into Latin, furnished the groundwork of astronomy in Europe for many centuries. He is the introducer of sine and co-sine. Abdur Rahman Sufi was one of the most brilliant physicists of the age.

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Abul-Wafa was a noted mathematician and astronomer. His Zij-ush-Shamil (the consolidated or General Table) is a monument of industry and keen and accurate observation. He introduced the use of the secant and the tangent in trignometry and astronomical observations. "But this was not all," says M. Sedillot, "struck by the imperfection of the lunar theory of Ptolemy, he verified the ancient observations, and discovered independently of the equation of the centre and the eviction, a third inequality which is no other than the variation determined six centuries later by Tycho Brache."

Ibn Yunus was the inventor of the pendulum and the measurement of time by its oscillations. He is famous for his great work Zij-ul-Akbar-al-Hakmi which soon displaced the work of Claudius Ptolemy. It was reproduced among the Persians by the astronomer-poet Omar Khayyam (1079), among the Greeks, in Syntax of Chrysococca ; among the Mongols by Nasir-ud-din Tusi, in the Zij-il-Khani ; and among the Chinese, in the astronomy of Co-Cheou-king in 1280 ; and thus what is attributed to the ancient civilisation of China is only a borrowed light from the Muslims.

Hasan ibn Haitham, known in Europe as Alhazen, is famous for the discovery of atomospheric refraction. He lived about the end of the eleventh century, and was a distinguished astronomer and optician. He was born in Spain, but resided chiefly in Egypt. He is best known in Europe by his works on optics, one of which has been translated into Latin by Risner. He corrected the Greek misconception as to the nature of vision, and demonstrated for the flrst time that the rays of light come from external objects to the eye, and do not issue forth from the eye, and impinge on external things. He determined the retina as the seat of vision, and proved that impressions made upon it were conveyed along the optic nerves to the brain. He discovered that the refraction of

light varies with the density of the atomsphere, and that atmospheric density again varies with the height. He demonstrated that the beautiful phenomenon of twilight was due to the effect of the atomspheric refraction combined with the reflecting action of air upon the course of the rays of light. In his book called the Balance of Wisdom he has discussed the dynamical principles. He has described the connection between the weight of the atomsphere and its density.

The remarkable activity of the Muslim authors and scientists can be judged from the fact that Ayni says that the public library of Cairo contained over two million books, of which six thousand treated exclusively of mathematics and astronomy.

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In Spain, under the Muslim rule, we find Seville, Cardova, Granada, Murcia, Toledo and other places had public libraries and colleges where free instructions in science and letters were given. Of Cardova Stanley Lane poole says, "Beautiful as were the gardens of Cardova, her claims to admiration in higher matters were no less strong. The mind was as lovely as the body. Her professors and teachers made her the centre of European culture, students would come from all parts of Europe to study under her famous doctors, and even the nun Hroswitha far away in her Saxon convent of Gandershein, when she told of the martyrdom of Eulogius could not refrain from singing the praises of Cardova", the brightest splendour of the world. "Every branch was seriously studied here, and medicine received more and greater additions by the discoveries of the doctors and surgeons of Andalusia than it had gained during all the centuries that had elapsed since the days of Galen Astronomy, geography, chemistry, natural history, all were studied with ardour at Cardova, and as for the graces of literature there never was a time in Europe when poetry became so much the speech of everybody.....when people of all ranks composed those Arabic verses which perhaps suggested model for the ballads and canzonettes of the Spanish minstrels and the trombadors of Provence and Italy. No speech or address was complete without some scraps of verse, improvised in the spur of the moment, by the speaker or quoted by memory from some famous poet.....

In the arts Andalusia was pre-eminent ; such as buildings as the "City of the Fairest" or the mosque of Cardova, could not have been erected unless her workmen had been highly skilled in their handicrafts. Silk weaving was among the most cherished arts of Andalusia, it is said that there were no less than one hundred and thirty thousand weavers in Cardova alone, but Almeria had the greatest name for her silks and carpets. Pottery was carried out to a perfection, and it was from the island of Majorca, where the potters had attained to the art of producing a ware shining with iridescent gold or copper lustre, that the Italian pottery drew its name of Majolica. Glass vessels, as well as others of brass and iron, were made at Almeria, and there are some beautiful specimens of delicate ivory carvings still in existence which bear the names of great officers of the court of Cardova."[3]

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The French author Rehan writing about Spain in his Averroes et Averroism says, "The taste for science and literature had, by the tenth century established in this privileged corner of the world, a toleration of which modern times hardly offer us an example. Christians, Jews, and Musulmans spoke the same tongue, sang the same songs, participated in the same literary and scientific studies. All the barriers which separated the various peoples were effaced, all worked with one accord in the work of a common civilisation. The mosques of Cardova, where the students could be counted by thousands became the active centres of philosophical and scientific studies."

It may be noted that the first observatory in Europe was built by the Arabs. The Giralda, or a tower of Seville, was erected under the superintendence of the great mathematician Jabir ibn Afiah in 1190 A. D. for the observation of the planets. What a commentary on the Christian rulers who after the expulsion of the Moors, turned it into a belfry, as they did not know what else to do with it.

After the conquest of Afghanistan and Persia by Mahmud Ghazni in the beginning of the eleventh century, he collected a number of scholars who shed a great lustre on his reign. Men like Abu Raihan Muhammad ibn Ahmad al-Beruni, philosopher, mathematician, and geographer, and poets like Firdousi; Dakiki

and Unsuri flourished in his reign. Al-Beruni's work al-Kanun al-Masudi is a monument of learning and research. To study the philosophy, literature, and other sciences of the Hindus, he went out to India. He taught to the Hindus the knowledge of Baghdadian school in return for their traditions and other ideas. He found among them the remains of Greek science which had been brought to India by the Greeks. It appears that the Hindus did not seem to possess any advanced astronomical science of their own.

The wars of crusades brought disaster to the cause of learning and science in Western Asia and Northern Africa. The crusaders destroyed the splendid library of Tripoli and reduced to ashes many of the glorious centres of Muslim culture and arts.

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The barbarian campaigns of Chengiz Khan put an end for a time to the intellectal development of Asia. But some of his successors who became Muslims, were great patrons of learning. Emperor Timur was a patron of science and poetry. He founded magnificient colleges, great mosques and libraries. Jami, master of sciences; Suhaili, translator of Pilpay; Ali Sher Ameer, were some of the men who shed lustre on the reigns of his successors. The college founded by his wife, Bibi Khanam, and known by her name, still strikes the observor as one of the most imposing and most beautiful products of Saracenic architecture. Timur's son, Shah Rukh Mirza followed the example of his father in the cultivation and patronage of arts and letters. His son, Ulugh Beg who was the governor of Transoxiana maintained the literary and scientific traditions of his father and grandfather.

The Muslims developed every branch of higher mathematics. Under Mamun they developed the theory of quadratic equations and binomial theorem. They made great progress in not only algebra, geometry and arithmetic, but in optics and mechanics. They invented spherical trignometry; they were the first to apply algebra to geometry; to introduce the tangent. Remarkable progress was made in mathematical geography. The works of Ibn-Haukal, of Makrizi, al-Istakhri, al-Beruni Masudi, al-Kumi and al-Idrisi, Kazwini and Abu'l Feda show what progress was attaincd in

the department of science called by them *rasm-ul-arz*
Chemistry, as a science is the invention of the Muslims. Abu Musa Jabir (the Geber of Christian writers) is the father of modern chemistry. His name is memorable in chemistry, since it marks the epoch in that science of equal importance to that of Priestly and Lavosier. He was followed by others, whose originality and industry, profoundness of knowledge have earned the tributes from all.

Though medicine had attained a high degree of excellence among the Greeks, the Arabs developed it further to a very high degree. They invented Chemical pharmacy and were the founders of institutions now called dispensaries They established in every city public hospitals, called Dar ush-Shifa, "House of cure" at government's expense.

In the biographical dictionary of Abu Usaibia the names of Arab physicians occupy one volume. Some of the most brilliant and distinguished physicians are:

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1. Abu Bakar Mohammad ibn Zakaria ar-Razi (known in Europe as Rhazes) He held the office of principal of public hospitals at Rai, Jund-Shapur and Baghdad. He wrote a standard book of medicine called Hawi. His treatises on small-pox and measles have been a guiding light on these subjects. He wrote two hundred medical works some of which were published in Venice in 1510. He died in 923 A.D.
2. Ali ibn-Abbas who followed fifty years later than Rhazes. He published a medical work consisting of twenty volumes on the theory and practice of medicine. This was translated into Latin in 1227 A. D. and printed in Lyons in 1523 by Michel Capella.
3. Abu Ali Husain ibn-Sina is commonly known in Asia as the Shaikh *par excellence*. He was born in 980 A. D. at a village called Afshanah, in Transoxiana, of which place his father was the governor. He finished his medical studies in Bokhara at the age of eighteen. On account of his refusal of the offers of Mahmud the Conqueror to join his service, he was expelled

from the country. He soon became the vizier of the Ameer of Hamadan and afterwards of Ameer of Isphanan where he pursued his scientific and intellectual studies. He wrote his great works, the Kanun and the Arjuza which became the basis of all medical knowledge. He was a man of versatile genius and was a philosopher, mathematician, astronomer, poet and physician. He has left an indelible impression both in Europe and Asia, and well deserves the title of Aristotle of the East.

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4. Abu Merwan ibn Abdul Malik ibn Zuhr was a distinguished physician of his age. After finishing his medical and scientific studies, he entered the service of Yusuf ibn Tashfin, the monarch of Africa. He combined the practice of medicine with surgery. He was the first to conceive the idea of bronchotomy.

5. Abu'l Wali Muhammad ibn Rushed known as Averroes. He was the Avicenna of the West. His life and writings have been given to the world by Renan.

6. Abu'l Kasim Khalaf ibn Abbas, Albucasis was not only a physician but a surgeon of the first rank. He performed the most difficult surgical operations in his own and the obsterical department. The ample description he has left of the surgical instruments employed in his time gives an idea of the development of surgery.

7. Abdullah ibn Ahmed ibn Ali, al-Beithar travelled all over the East to find medicinal herbs, on which he wrote an exhaustive treatise. It was he who introduced the use of rhubarb, cassia, senna, camphor, the pulp of tamarind.

Thus under the Muslim rule Spain was covered with colleges and schools, and made great progress in scientific and literary domain. It served as a beacon light of learning when the rest of Europe was enveloped in darkness. But what befell it when the Moors were either mercilessly exterminated or driven out of the country, can best be described in the words of the

well-known writer, Lane Poole. He says, "The misguided Spaniards, knew not what they were doing. The exile of the Moors delighted them, nothing more picturesque and romantic had occurred for some time..... They did not understand that they had killed their golden goose. For centuries Spain had been the centre of civilisation, the seat of arts and sciences, of learning and every form of refined enlightenment. No other country in Europe had so far approached the cultivated dominion of the Moors. The brief brilliancy of Ferdinand and Isabella, and of the empire of Charles V could found no such enduring pre-eminence. The Moors were banished; for a while Christian Spain shone, like the moon, with a borrowed light, then came the eclipse, and in that darkness Spain has grovelled ever since. The true memorial of the Moors is seen in desolate tracts of utter barrenness, where Muslims grew luxuriant vines and olives and yellow ears of corn; in a stupid, ignorant population where once wit and learning flourished; in the general signation and degradation of a people which has hopelessly fallen in the scale of the nations, and has deserved its humiliation."

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It will thus be seen that the achievements of the Muslims, when they acted on the Quranic teachings and followed the advice of the Holy Prophet, were undoubtedly very great, and have been acknowledged by friends and foes alike. It was only when they departed from this path and led a life of luxury and ease that the downfall of the Muslims began. It was also predicted by the Holy Prophet who said that Muslims would achieve great distinction in the beginning, then quite a long period of decadence would follow, after which Islam would arise once again. The mankind is just entering the nuclear age and unlimited power and mastery over the forces of nature are coming within its grasp. This prospect is viewed with eager hope as well as with a feeling of dread. This tremendous power is capable of confering great boon on humanity while awful and unprecedented destruction would follow from its misuse. This depends upon the free choice given to man as to how this khowledge and power

is used and applied by him. It is here that Islam can play an important part, for it is within the province of religion to provide guidance which will foster beneficence and which will eliminate and reduce to a minimum the fear attendant upon the misapplication of God's bounties. Unless and until moral and spiritual values control and regulate the ever increasing stores of power which man is acquiring, they will prove a curse and may end in annhilation of human race. There is a warning in the Holy Quran that the repudiation of the unity and power of God in practice would convert the rewards of God to mankind meant for its betterment into instruments of ruin and destruction.

At this supreme crisis facing the humanity, the only way to meet it is to turn to God in all humility and seek for His guidance. It is laid down in the Holy Quran, "O Ye people of the Book surely Our messenger has come to you to clarify for you, most of what you used to conceal of the Book, and pass over much. Surely there has come to you from God, a light and a clear Book. Allah guides therewith him who follows His approval into the paths of peace, and takes them out of the darkness into the light by His will, and guides them towards the straight path." (5 : 15-16)

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Again it is said, "Allah is the patron of those who believe. He brings them out of darkness into the light. Those who disbelieve, their patrons are the transgressors who bring them out of light into every kind of darkness." (2 : 257). All knowledge proceeds from God and His creatures can only know so much as He allows. It is said in the Holy Quran, "He knows what is in front of them and what is behind them, and they encompass nothing of His knowledge, except what He pleases. His power extends over the heavens and the earth, the guardian-ship of which tires Him not. He is most High and the Great." (2 : 255)

Just as in this age man has acquired the knowledge of the properties of atom and of the principles of fission and fusion, it is also within the power of Allah to bestow upon man the knowledge of an antidote which would act as a safeguard against the terrible destructive nuclear power.

It is said in the Holy Quran, "And there is nothing of

which there are not vast treasures with Us. But We send not down except in a known measure." (15 : 21)

At this hour when mankind is threatened with destruction and ruin by the use or misuse of the nuclear power and in spite of prolonged and successive disarmament conferences, no agreement seems to be in sight between the contending powers who have got the control of the nuclear power, we should seek assistance from God to inspire these powers to come to an agreement not to use this power for destructive purposes. It is also within His power to change the set-up and deprive those from power who are bent upon playing with the lives of men.

The Holy Quran says, "Say, O God! Lord of Sovereighty, Thou givest the kingdom to whom Thou pleasest, and Thou snatchest the kingdom from whom Thou pleasest. Thou exaltest whom Thou pleasest and Thou abasest whom Thou pleasest. In Thy hand is all good. Thou surely hast power to do all these things. Thou causest the night to pass into day, and makest the day pass into night. Thou bringest forth the living out of the dead, bringest forth the dead from the living, and Thou bestoweth upon whomsoever Thou pleasest without measure" (3 : 25-25)

It is therefore very necessary that man should turn to God and beseech his help to avert the great danger which is threatening mankind today.

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According to the Islamic teachings God is the creator and sustainer of all the creation and as such He has the full knowledge of the qualities and capacity of everything that He has created.

It is laid down in the Holy Quran, "And surely we have made man and We know what his soul whispers to him." (50:16)

Further on it is said, "God is fully aware of the capability and capacity to what a man's mind can attain. It is said, "And whether you hide what you say or speak to loudly, surely He knows what is inside the breasts. Does He Who did the making not know (it)? He is all subtle, all aware. (67:13-14)

As He has sent the Quran as a guidance for man surely it is to this Book that man should turn for guidance at times of difficulty and danger. It is laid down, "This grand book! There is no doubt that it is a guidance for the use of the reverant." (2-2)

As acquiring knowledge and the discovery of new things as a result thereof are a gift from God their proper use can never bring any harm. It is only its misuse that might cause disaster.

The Holy Quran says, "If you will put My bounties to proper use, I will surely multiply them unto you; but if you misuse or abuse them, then know that My punishment is severe indeed." (14:8)

A very serious challenge in the shape of juvenile delinquency faces the so-called highly civilised countries of Europe and America.

As a result of industrialisation, factory system of production came into vogue with its mass production. It drew women into industry, destroyed the unity of home and brought family life into rapid ruin. The industrial revolution forced women out of the old ways of life and destroyed her position as a home maker and crippled her as mother.

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When machines transformed the whole method of production and a host of women no longer found sufficient occupation in the home, while at the same time the possibilities of marriage decreased because of the surplus of women and also for other causes, the middle class women looked for new fields of labour. The great industries were in need of more "hands". Since with the machine female hands were as serviceable as male—with a new machine it was possible to replace thirty men or so with one woman and moreover they were cheaper, there is no wonder that there began an exodus of women from home into the factory. The result is the breaking up of home life with tragic consequences. When mother is absent from the home, then there is lacking the cohering, supervising, warming force and the home deteriorates, the husband suffers; the street takes possession of the children, the alehouse of the man. This tragic result is aptly described by Ellen ay in her thought provoking book "The woman movement" thus "What can be expected of women who three or four days after confinement must again stand at the machine, who are compelled to leave their children behind them, shut in at house, exposed to all conceivable accidents? What can be expected of mothers who have become mothers against their will—mothers of children, who because of the

conditions of their parents' work have become scrofulous, rickety, idiotic—children who contract degeneration of their liver because the harassed, ignorant mother quieted them with brandy, ill treated them— herself a physical and psychic ruin who spreads destruction about her.

The feminists are accustomed to rage over the custom which formerly condemned the Indian widows to be burned upon funeral pyre—a custom which is only an innocent sport in comparison with the woman slavery which Europe has even brought to a system and which the woman movement long ignored."[4]

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From the reports of doctors, social workers it is amply proved that the large mortality among young children in factory districts arises chiefly because the child is deprived of a mother's care a few weeks after birth. It is estimated that in England mortality in factory districts is four to five times greater than in county districts. In another book of hers, "The Century of the Child", Ellen Kay says "An impartial investigation of the causes of the increasing brutality of the young would show certainly that the rapid increase in crime in several countries among the young is caused partly by their premature taking up productive work, and partly by early lack of home life, the result of the mother working outside the home." [5]

This was written about fifty years ago, but how this reading was can be seen from the appearance of teenage delinquents in various forms and shapes—as teddy boys and girls the latest as Mods and Rockers. They are the local outcome of the distinctive and sometimes riotous youth culture which has been growing in the industrial societies of the world in the last decade. The roots of their problem lie beyond their comprehension in contemporary changes in social structure and community organisation. Since the last forties there has been a succession of youthful life-style. Mods and Rockes merge with a much wider section of the young population, for whom the line between criminal and non-criminal behaviour appears to be less distinct.

It is surprising to find that their culture—as distinct from the rioting—has been increasingly accepted by the general popuation in Western countries. Their idols have received acclamation at the hands of influential leaders. Mods and Rockers

are seen to be "leagues of youth" which reject the Political, religious, objectives for which youngsters were organised in the old style youth movements. They reject not only the particular discipline, loyalties and traditions which those movements embodied, but loyalty and organisation as such : organisation is already a bane of their lives.

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The problem of modern youth seems to be the result of the profound changes which have taken place in the sturcture of the industrial society in which community life has broken down without being replaced by any suitable alternative. In the past young people used to be largely confined to places in which they were born, brought up, educated, married, and settled down. In this locality they were known and had to live up to a certain reputation. But now-a-days young people have more money and leisure than they had ever before. This combined with the quick means of transport and availability of private conveyances have enabled them to get away from the parents who would keep them in check, from people who would care for them and who care for what they are up to. They move off into places and associations where there is no personal relationship and among people who do not care for them or what they do.

In an environment like this obviously there can be no inclination or possibility to build up character on any suitable basis. All that remains is to acquire quick prestige among the casually known age group. Personality taken as the immediate impress of a display of the latest styles, mannerisms and gimmicks becomes the basis of reputation. The trend towards centralisation with bigger firms, bigger schools, bigger towns, has reinforced both the effects of increased movement between social contacts and diminution of stable community life. Face to face contacts are less likely to be with known persons than with the strangers performing certain roles. Mr. Wilson a sociologist says, "The most expensive entertainment is for the section of the population with the largest uncommitted income, least formulated taste, and highest vulnerability to whatever will arouse animal passions...the young. Whereas community recreation used to bring the generations together, commercial entertainment now drives them apart. We pass from a society in which we had

films unsuitable for adolescence to one with coffee bars unsuitable for adults.

Our highly effective mass-media of communications are the disseminators of teenage life-styles and values. They trade on the novel and sensational, and television in particular grows increasingly daring about levels of public decency.

Television has also been important because it operates in a completely moral way. It presents all types of attitudes and values without any firm moral stance of its own. Everything is put across in the same slick style from religious services to sleazy pop-songs. Even the interview, no matter with whom, proceeds with complete moral indifference: the interviewer's "attack" does not represent moral concern, but only a device to produce the crackle of controversy.

The medium refuses to be a moral censor. Anything goes, and the further it goes the better the audience appeal. Dissidence, deviance and rebellion have become the popular stuff of entertainment ...and of news.....as the medium seeks new sensations to titillate its audience.

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At one time standards of behaviour, dictated by parents, teachers, pulpit and press were widely agreed standards. But there is now no moral consensus. Entertainers are the new models for behaviour (clear even from the pop-music connotations of the names "Mods" and "Rockers"). Public men helplessly suggest: "If only the Beatles would tell young people that it isn't clever..."

Youngsters are thus exposed to widely divergent ideas about behaviour and have become conscious of themselves as a distinct stratum in society; as the security of community, family and class distictions have been corroded so the age group has become the focus of identification for the young.

"The circumstance is not one which is conducive to their socialisation and civilisation, to their acquisition of those values which will sustain them in a routine work-a-day world when youth has gone." At present, however, these Mods and Rockers have created very serious problems for the preservation of law and order. In organised groups they raid sea-side and other holiday resorts, assault people and rob them. Very often it has been found that the local police is unable to control the situation, so the Government has made arrangements to fly special

contingent of police to help the local police. Such wide-spread damage was caused at a number of some of these holiday resorts that the owners of hotels, restaurants and other business people made appeals to the authorities to give them protection against this new hooligan element of Mods and Rockers.

We are thus witnessing the tragic result of the weakening or disappearance of the family bond in the West. Let us now examine what solution Islam has offered.

The Prophet of Islam has laid great stress on family life, as it is the basic unit of society. The stability of home or family life is also an index of the stability of the society and its civilisation. As the male and the female together make the home, it was necessary to bring about a right understanding of their status and relations. It was for the stabilisation of the society that every man and woman was required to live in a married condition. It is laid down in the Holy Quran, "And marry those among you who are single." (24 : 32)

Again it is said, "O assembly of young ! whoever of you has the means to support a wife he should get married, this is the best means of keeping the looks cast down and guarding chastity ; and he who has not the means, let him keep fast for this will act as castration" (67 : 2) The Holy Prophet is also reported to have said that "the man who marries perfects half his religion."

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The marriage has been recognised as a means of moral uplift. Mutual love between husband and wife—a love based not on an impulse, but on a life long connection—and the consequent parental love for offspring leads to a high development of the feeling of love. Through marriage the home is made a training ground for the development of the feelings of love and service. Here a person gets real pleasure in even undergoing suffering for the sake of others.

The Prophet has said, "The best among you is he who treats the members of his family best."

Again he said, "Accept my advice in the matter of doing good to women." (Bukhari 67:8)

In his parting advice, the Prophet emphasised this advice when he addressed them at the Farewell pilgrimage thus, "O my people! You have certain rights over your wives and so have your wives over you ... They are the trust of Allah in your hands. So you must treat them with all kindness." (Muslim 15 : 19)

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Although great stress has been laid on the sacred character of the marriage contract, yet having regard to human frailties a right of divorce has been given as a last resort, when every effort to restore harmony and good-will has failed. The Prophet has said that of all things permitted, the most hateful in the sight of God is divorce. The Holy Quran also, while allowing divorce, discourages it "If you hate them (your wives) it may be that you dislike a thing, while Allah has placed abundant good in it." (4 :19)

It is thus clear that the Holy Prophet wanted his followers to face the difficulties of married life along with the enjoyment of its comforts, but at the same time advised them to avoid the disruption of the family relations as far as possible.

The home is a place for the growth of intellect, and social virtues. The decay of family is a sure sign of the decay of civilisation, because family is the 'Unit of civilisation'.

In his book 'Principles of Social Reconstruction, Bertrand Russell says, "But so long as children continue to live with their parents, parental example and early education must have a great influence in developing their character, even if we leave heredity entirely out of account. Whatever may be thought of genuis, there can be no doubt that intelligence, whether through heredity or through education, tends to run in families, and that the decay of families in which it is common, must lower the mental standard of the population."

It may be that as a result of the appearance of various forms of juvenile delinquencies, and other evils there may be a re-appraisal and people may realise the importance of family in some different or modified form as has been suggested in the following passage, "Despite the hazards implied by mobility and migration, the break up of traditional supports and controls, the perils in readjusting authority and dependency roles, the greater case of divorce and remarriage, there are probably as many grounds for hope as for

anxiety regarding the future of the family. No doubt the outlines of conjugal form will persist indefinitely, but the family is likely to be conceived increasingly as constituted by interpersonal values, to which concrete forms function instrumentally. Family policy for the future, both public and private, may thus come to crystallize around a dynamic conception of personality development, dramatised by identities self-chosen at adolescence. As ever, the principal function of the family will remain the rearing of children, but for their own sake. Assuming an increasing sense of competence through scientific research and experiment, the people of industrial countries may view the developing drama with mounting enjoyment rather than anxiety or dread."[6]

Whatever may be the outcome in future, I think time has come for making a re-appraisal of the whole situation and finding out ways and means of meeting the danger. Having regard to the experience in the West, it should be realised that any scheme based on material considerations alone will not be enough unless it carries with it spiritual and moral values.

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An Important Day in the History of the Ahmadiyyah Movement

Masood Ahmad Khan Dehlavi
Translated from Urdu by A.R. Khan Bengalee

"March 14, 1914 was the Auspicious Day of the fulfilment of Glorious Divine Promises. It was a Day of the manifestation of God's Greatness and Majesty, and of His Mighty Signs; of the materialization of the Blessed Words of the saints and holy personages of Islam; of the fulfilment of the Tidings given by God to the Promised Messiah, peace and blessings of Allah be on him; and of the coming true of the Predictions of the First Caliph of the Ahmadiyya Movement, Hazrat Maulana Nuruddin. "On that day Hazrat Mirza Bashiruddin Mahmood Ahmad was installed as the Second Caliph, and thus the Second Manifestation of Divine Power and Glory took place; and with it started the campaign for the victory of Islam in the world," says Hazart Maulana Syed Sarwar Shah Sahib, one of the illustrious companions of the Promised Messiah, peace and blessings of Allah be on him. (*Hayat-i-Noor*)

Similarly, March 14, 1964 is also a specially Important, Auspicious and Memorable Day in the history of Islam and Ahmadiyyat. It is a Day of thanksgiving to and glorification of Allah because it constitutes a Resplendent Milestone in the onward march of Islam in its campaign for victory. This Day the 50th year of the Khilafat of our beloved Leader was, through Allah's great grace, completed. So this day was the Day of the Golden Jubilee of our Blessed Leader; hence our eyes were full of tears of joy, our tongues saturated with remembrance of Allah, and hearts filled with feelings of gratitude to Him.

During these blessed fifty years, we have witnessed the shower of Divine Help and Succour, and the Descent of Angels from Heaven; we have watched dark clouds of difficulties and obstacles being dispelled, and mountains of opposition being blown away. We have also seen the Bright Day of Success dawn from behind these clouds and mountains, and the Sun of Triumph

reach the meridian, and illumine the globe with ever increasing splendour. That day we were in a state of spiritual rapture, overpowered with emotions of gratitude to Allah at the completion of half a century of continuous and glorious successes. We had special reasons to rejoice because all these successes have been achieved in fulfilment of divine promises and tidings, and in the teeth of internal and external oppositions.

This Auspicious Day is reminding us of the memorable prophetic words of our First Caliph, God be pleased with him, spoken during a Friday Sermon, 54 years ago. He said :

> "I tell you something worth remembering, which I can not help unveiling. I saw (in a vision) Hazrat Khaja Sulaiman, Allah's mercy be on him, who had great love for the Holy Quran, and I love him dearly. He was invested with the dignity of Khilafat at the age of 22, and his Khilafat lasted for 75 years. I have disclosed this thing with some Sublime Purpose, and for your good. Remember it"

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The above statement, as explained by Hazrat Mirza Bashir Ahmad, Allah be pleased with him, did not mean that Hazrat Mirza Bashiruddin Mahmood Ahmad would become Caliph exactly at the age of 22, and act as Caliph exactly for 75 years. What it meant was that, like Hazrat Sulaiman, he, too, would become Caliph at a very early age, act as Caliph for a very long time. Praise be to Allah, consistent with this Prophecy, our present Leader became Caliph at the age of 25, and on March 14 ,1964, the 50th year of his Khilafat was completed, and he stepped through Allah's grace, into the 51st year of his Khilafat. May Allah grant him long life, and bless us with his longevity and long guidance. Hazrat Khalifatul Masih I, while disclosing this fact, urged the Community to remember it carefully as it was for its great Good. The Community entertained it in mind, and witnessed its fulfilment during these fifty years, and will, Allah-willing, continue to witness its further fulfilment till Islam triumphs, and all the people of the world are gathered under its banner.

It is a great bounty of Allah that He has shown us this

Auspicious Day of the completion of the 50th year of the Promised Khilafat of the Promised Son of the Promised Messiah, peace and blessings of Allah be on him, during which we have seen glorious manifestations of God's Power, Majesty, Glory, Grace and Bounty. We have seen the fulfilment of the Divine Promise, "The feet of the followers of Muhammad are placed firmly on a lofty tower;" and we have been marching forward and hoisting the Banner of Islam at the centers of disbelief. In the east and the west, in the north and the south, millions of captives of disbelief are, in accordance with the Divine Promise, being released and nations are being blessed. Commentary of the Holy Quran and its translation into different languaes of the world have been and are being published; the votaries of Trinity and the worshipers of men-made gods and the atheists are rising from the grave of spiritual death, turning worshipers of the one and only God, and invoking blessings upon Muhammad, peace and blessings of Allah be on him. Communities of new-Muslims have been established in hundreds of cities of Europe, America and Africa, where hundreds of mosques have been built, from where the unity of God is being proclaimed five times a day. Propogation of Islam in Africa is gaining ground so rapidly that, unable to withstand its on-rush, the champions of Christianity are wailing and screaming.

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In short, a great and marvellous spiritual revolution has taken place in the world during the last 50 years' Khilafat of our present Leader. Such rare and heavenly Personages, who turn the tide of the time and bring about an all-embracing revolution, are not born every day. Blessed indeed is the time of this Second Khilafat.

This Day is indeed a Day of Rejoicing for us; but while rejoicing, we should make a covenant anew not to hesitate to make any sacrifice demanded by our Blessed Leader for the establishment of the supremacy of Islam all over the world. The best way of thanksgiving to God is to pledge that we will whole-heartedly act upon the following behests of our Leader. He says:

> "I do not forbid you to rejoice. Rejoice and make merry, but, at the same time, do not forget your responsibilities. Just as Allah has informed

me in a vision that I shall march very fast and the earth will be rolled up under my feet, similarly, He has, by His revelation, informed me that I shall grow and progress rapidly. So it is divinely ordained for me that I shall step forward in the field of progress with extreme speed. But you are also to make your steps speedy and give up sloth and indolence. Blessed is the person who keeps pace with me and marches forward rapidly in the field of progress. May Allah have pity on the person who is indolent and indifferent, and does not step forward rapidly, and instead of advancing, lags behind like hypocrites. If you desire progress, if you truly realize your responsibilities, keep pace and march forward with me, shoulder to shoulder, so that we may hoist the Banner of Muhammad, peace and blessings of Allah be on him, at the heart of disbelief, and make falsehood vanish from the world, for good. So it will be, Allah-willing. The earth and the heavens may change but the word of God shall not change."
(Lecture, delivered at the Annual Conference, at Qadian India, in 1944.)

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We have another great responsibility which almost amounts to incumbent duty. We should prostrate before God in all humility, and pray fervently and constantly for the speedy recovery, perfect health and longevity of our Blessed Leader. We should also pray that Allah enable us to keep pace with our Leader, and hoist the Banner of Islam in centers of disbelief, so that, falsehood may vanish, for ever. It is on account of his working extremely hard and straining every nerve during the last 50 years for the exaltation of the faith of Muhammad, peace and blessings of Allah be on him, that he has fallen ill. So it is our foremost duty to pray fervently for the speedy and perfect recovery of our Benevolent Leader who, in his cares and anxieties for Islam and for us, did not care for his ownself, and sacrificed his health and comfort. So let us also sacrifice our comfort and annihilate ourselves in praying for him, so that Allah, the Compassionate, having pity

on our condition, grant perfect and speedy recovery to our gracious Leader, and fill our hearts with true joy.

O, Almighty, Gracious and Mercifnl God grant perfect health and long life of activity to our beloved Leader, so that, he may, in his very life-time, see the consummation of the glorious spiritual revolution, which has already been set on foot by him through Thy Grace and Succour. May the whole world accept the Holy Prophet Muhammad, peace and blessings of Allah be on him, and the Sun of Islam shine brilliantly all over the world. O, our Gracious God, grant us to advance and keep pace with our Leader, shunning all sloth and negligence, and lastly, enable us to prove by our sincerity and sacrifice that we are his loyal and self-sacrificing servants! Amen.

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The New English Translation of the Holy Quran

SALAH-UD-DIN PIR

This translation offers to present the Holy Koran in readable English. Any suggestions from the readers will be welcome.
Salah-ud-Din Pir

THE THUNDER (Ch. 13)

1. In the name of Allah, the Beneficent, the Merciful.
Alif Lam Ra[1].

2. These are verses of the perfect Book. That which has been revealed to you by your Lord is The Truth, but most men do not believe in it.

3. Allah is He Who raised the heavens without any visible pillars. Then on His Throne He sat. He harnessed the sun and the moon. Each one of them glides for a specified term. He orders all things. He explains His revelations so that you may be sure of meeting your Lord.

4. It is He Who has spread out the earth, and has made mountains and rivers on it. And He has grown on the earth all kind of plants[2] and has made them in pairs, males and females. He makes the night cover the day. Behold ! in all this there are signs for the men who would think.

5. In the earth there are diverse tracts side by side. And there are gardens of vines, and cornfields, and date-palms growing in clusters and otherwise. They are all watered by the same water, yet We make some of them surpass others in bearing fruit. Behold ! in all this there are signs for the men who would understand.

6. You are right in thinking the unbelievers strange, for strange are their words : "Is it that we shall be given a new life when we are reduced to dust ? "

They are the ones who have rejected their Lord. They are the ones with halters round their necks. They are the

ones who will dwell in hell, where they shall live for ever.

7. Notwithstanding the fact that exemplary punishments were awarded to their predecessors, they want you to hasten their evil fate before you bring them any good. But for all their wickedness, your Lord is forgiving to men. Yet all the same Your Lord can punish severely.

8. The unbelievers say: "Why has no sign been revealed to him by his Lord?" But You are meant only to warn them; for you are a Guide for all nations[3].

9. Allah knows what every female carries. He knows that which the wombs miscarry, and that which they nourish. He has the measure of everything.

10. He knows the seen and the unseen. He is the Great, the Most High.

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11. The one among you who conceals his thought, and the one who speaks it aloud, and the one who lurks by night, and the one who walks by day, are all alike to Him.

12. The Prophet has angels ranged before and behind him. They guard him under orders from Allah. Remember that Allah does not change the condition of a people until they change their ways. And nothing can avert His punishment when Allah decides to punish a people; for they have none to protect them against Him.

13. It is He Who shows you the lightning, inducing fear and hope, and it is He Who produces the heavy clouds.

14. The thunder extols His name and sings His praise and the angels praise Him, fearing. And He launches the thunderbolts, and smites with them whomsoever He will. But in spite of the fact that He is severe in punishing, they dispute about Allah.

15. He alone deserves being called upon. As for those they call upon besides Him, they make them no answers. Praying to them is as good as stretching forth one's hands to the water hoping it will reach one's mouth. But it cannot reach it. Thus the prayers of the unbelievers are no better than wasted.

16. And whether they choose to obey or not, all those

that are in the heavens and on the earth make obeisance to Allah. And so do their shadows, morning and evening.

17. Ask them: "Who is the Lord of the heavens and the earth?" Then say: "It is Allah." Say: "Have you taken friends besides Him who have no power to do any good to or to avert any harm from themselves." Say: "Is the one who is blind as good as the one who sees? Or are the shadows the same as the light?"

Have they set up compeers with Allah who have created things like He has created, so that all creation looks alike to them?

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Say: "Allah alone is the Creator of all things, He is the One, the Supreme."

18. He sends down water from the heavens, and wadis run according to their capacity, and the torrent carries a swelling scum on its surface. And a similar scum rises to the surface when they heat metals in the fire to make ornaments or wares. That is how Allah illustrates the Truth and the Falsehood. Now the scum is cast away as a useless thing, and that which is useful to mankind stays on the earth. That is how Allah recites parables.

19. There is good in store for those who respond to the call of their Lord. But they who do not respond to the call of their Lord will, if they had all that is on the earth and as much more, offer it to purchase their ransom. They are the ones for whom there awaits an evil reckoning. Their abode will be hell, a wretched place to rest.

20. How can the one who knows that it is the truth that has been revealed to you from your Lord be like the one who is blind? But it is only the men of understanding who take heed.

21. They are the ones who fulfil their covenant with Allah and do not break their solemn pledge.

22. They are the ones who keep the ties Allah has enjoined to be kept, fear their Lord, and dread the evil reckoning.

They are the ones who patiently seek the pleasure of Allah, observe prayer, spend openly and secretly from that which

We have given them, and defend against evil by doing good. They are the ones for whom there awaits the reward of this world.

24. They, and such of their fathers, spouses, and children as are righteous, will enter the Everlasting Gardens, with the angels attending on them from every door, saying:

25. "Peace be upon you for the patience you showed."
How happy is the reward of this world:

26. As for those who break their covenant with Allah after ratifying it, sever the ties Allah has enjoined to be kept, and make mischief in the land, they are the ones upon whom there lies a curse, and there awaits them an evil abode.

27. Allah increases and decreases the means of livelihood for whomsoever He will. They are happy with the present life. But as compared to the next life the present life is nothing but a fleeting enjoyment.

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28. The unbelievers say: "Why has no sign been revealed to him by his Lord?" Say: Whomsoever He will Allah sends astray, but the one who is penitent, He leads to Himself."

29. Those who have believed and their hearts are at peace in the thought of Allah, (for behold: in the thought of Allah alone do the hearts find peace)—those who have believed and performed good deeds—there awaits them blessings and a blissful end.

30. Just as We sent messengers before you, so do We send you to a people before which other nations have gone by, so that you may proclaim to them what We have revealed to you. But in spite of this they reject the Gracious God. Say: "He is my Lord. There is no God but He. In Him I have put my trust and to Him do I always return."

31. Had there been a Koran whereby mountains could be moved, and the earth could be cut asunder, and the dead could be made to speak, they would not have believed in it. Behold! the decision rests with Allah alone. Do not the believers know that had Allah so willed, He would have guided all men. But owing to their activities misfortune will continue to befall

the unbelievers or settle near their homes until Allah's promise comes to pass. Remember that Allah will not fail His promise.

32. Messengers have indeed been ridiculed before you but I always bore long with the unbelievers before I took them to task. Behold! what a punishment I gave them!

33. How shall the One who watches the performance of every man leave them alone? But even so they have set up other gods besides Allah. Say: "Would you name their attributes? Or do you inform him of the things of this earth which He does not know? or are these mere empty words?

34. Behold! their activities look pleasing to the unbelievers, and they have been denied the right path. Indeed none can guide those whom Allah does forsake. They are doomed to a terrible punishment in this life; and the punishment in store for them in the hereafter will be graver still; and they will have none to defend them against Allah.

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35. The paradise which has been promised to the God-fearing may be compared to a garden running with rivulets underneath it, with overlasting fruit and shades. Such is the end for the God-fearing. But hell is the end for the unbelievers.

36. Those who have been given the Book are happy over what has been sent down to you. But there are some sections who reject some of its parts. Say: "I have orders to worship Allah, and not to associate anything with Him. To Him I pray and to Him I shall return."

37. Just as We revealed the Books so have We revealed the Koran as a clear Judgment. But if you follow their vain desires after all the knowledge that has come to you, you will have none to help or defend you against Allah.

38. We did send messengers before you and gave them wives and children. Indeed it is not given to a messenger to bring a sign without the leave of Allah; for everythig which has an appointed time is regulated by a law.

39. Allah repeals what he will and confirms what He will, for He is the Custodian of the Book of Books.

40. It is immaterial whether We let you witness some of the punishment We have promised them or spell your death before that ; for you are only responsible for delivering the message, while reckoning is Our own responsibility.

41. Do not they see that We are invading the land, reducing its frontiers ? Allah will settle the issue. There is no body to reverse His decree, and swift is His reckoning.

42. Their predecessors did scheme. But the success of all schemes rests with Allah. He knows what a man performs. And soon the unbelievers shall know for whom is the reward of this world.

43. The unbelievers say : "You are not a messenger." Say : "Allah is enough of a witness between you and me. And so is the one who has knowledge of the Book."

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